THOMAS JEFFERSON'S BIBLE WILL INTEREST STUDENTS OF THE BIBLE

THE COMPILATION SHOWS A CAREFUL READING OF THE SCRIPTURES AND PRESENTS A MOST CAREFULLY PREPARED SUMMARY OF THE TEACHINGS OF JESUS.

Jesus of Nazareth, complied from the Gospels of Thomas Jefferson, the great Gospels of Thomas Je comment and some adverse criticism. It has also, however, again attraced attention to the views of religion and the Bible held by who drew up the Declaration of Inde-

pendence.

As a leader of men, a scholar, and gentleman, Jefferson is ever to-day in the public mind. "His mission was leadership." it has been said of him. "and, without an effort on his part, expressions from his lips that from other men's would scarcely have attracted notice, became thenceforth axioms.

and creeds, and gathering cries to great masses of his countrymen. But as to his inner religious heliefs "the sacred relation between man and his God," sacred relation between man and his God,"
he was reflect. Here was the thing of
which he spoke least, set here was the
thing of which he probably thought most
This volume referred to as "Jefferson's
Bible," open though it is to the censure of
orthodox churdinen, is nevertheless admitted to dislose an astemishing kniwledge of the book. Evidently the Gospels
were as familiar as thy A B C's to Jefferson
and evidently he had thought in and out
and around them until he was able to
transpose and restraine most extensively transpose and rearrange most extensively

in Jefferson's handwriting. It is a key to what Jefferson considered the essential portions of the four Gospeis. Anyhody may individually prepare a "Jefferson's Bible" by taking two chesp Bibles and clipping the texts as indicated. In this manner it was done by Jefferson himself. Life and Moral Teaching

of Jesus Christ.

According to his own expression it was Jefferson's idea to so arrange the extracts as to make a harmonious whole, including the whole life and more! teaching of Jesus Christ, "unemburrassed with matters of fact or faith beyond the level of ordinary comprehension." All miraculous occurrences and all matters involving theological controversy are eliminated. The major portion of Jefferson's compitation is rublished on this page of the Sunday Republic. To clip texts as indicated by Jefferson

will be found, by whoever attempts it, a not uncomplicated task. Beginning in Luke the facts concerning the youth of Jesus of Nazareth are brought out in a few verses.

Then it is necessary to skip to Mark for one verse, then to Matthew for three verses, to Luke again for one verse, and to John for four verses. Very little space serves to bring the narration of the life of Jesus to his thirtieth year. Then come the precess, as delivered in the four the life of Jesus to his thirtieth year. Then come the precepts as delivered in the four Gospels during the three years before the him and of his attributes were degrading Gospels during the three years before the crucifixion. It is interesting to note that the Sermon on the Mount from Matthew is and with the exception of three verses, and with the insertion of several verses from Luke.

but often irreconcilable with the sound dictates of reason and morality, as they respect intercourse with those around us. from Luke.

Jefferson was assailed bitterly and de-

"an infidel" by many of the clergymen of his day. He voiced no public denials nor defended himself, yet always among his most intimate friends maintained that he was a Christian in every sense of the word, and stood for the teachings of Christ. In a letter to a triend he walk." letter to a friend he said: "I am averse to the communication of my religious tenets to the public; because it would countenance the presumption of those who have endeavored to draw them before that fribural, and to seduce public opinion to evict itself into that inquisition over the rights of con-science which the laws have so justly prescribed. It behooves every man who values liberty of conscience for himself to resist invasions of it in the case of others, or the change of circumstances, become his own. It behooves him. I concession, betraying the common right of concession, betraying the common right of attributes and government. "His moral doctrines relating to kindred and friends were more pure and perfect than those of most of the philosophers, and

Disclosed Beliefs to John Adams and Doctor Rush.

The number of his friends with whom the sacred questions of religion were open to discussion was very few, and chief among them were Doctor Benjamin Rush and John Adams. To them be disclosed himself, and laregly through their solicitation it was that the "Jefferson Bible," as partially defining his creed, was compiled. They urged that he was not an infidel and should give some statement of his conception of Christianity. The Reverend Robert C. Cave of this city, who has studied Jefferson's attitude toward

religion carefully, has called from many sources much information bearing on the subject. In a published letter from the statesman's oldest grandson, which shows that the celebrated man preserved his reticence on matters religious in his own household, Doctor Cave calls attention to the following: "Of his peculiar religious opinions his family knows no more than the world. If asked by one of them his opinion on any religious subject, his uni-form reply was that it was a subject each was bound to study assiduously for himself, unblased by the opinions of others It was a matter solely of conscience, and after thorough investigation they were responsible for the righteousness, not the rightfulness, of their opinions; that the expression of his opinion might influence them, and he would not give it."

In correspondence with Doctor Rush is the fullest expression of Jefferson's re ligious faith. Included is a syllabus, com-paring the chief philosophical and religious doctrines with that of Jesus. This syllabus was dated April 21, 1803, at a time when negotiations for the Louisiana Purchase bus and accompanying letter to Doctor Rush. A portion of the letter and the full

comparison of doctrines follow:
"In some of the delightful conversations with you, in the evenings of 1788-99, and which served as an anodyne to the afflic tions of the crisis through which our country was then laboring, the Christian re-ligion was sometimes our topics, and I then promised you that one day or other I would give you my views of it. They are the result of a life of inquiry and re-flection, and very different from that anti-Christian system imputed to me by those who know nothing of my opinions. corruptions of Christianity I am indeed oponly sense in which he wished any one to sincerely attached to his doctrines, in erence to all others, ascribing to him-every human excellence, and believing that he never claimed any other.

Estimate of the Comparative

Merits of Christianity. "At the short intervals since these conversations, when I could justifiably abstract my mind from public affairs, this subject has been under my contemplation, but the more I considered it the more it expanded beyond the measure of either my time or information. In the moment of my late de-parture from Monticello I received from Doctor Priestly his little at This being a rates and Jesus Compared." This being a rates and token of Doctor Priestly his little treatise of "Socwhile on the road, and unoccupied other-The result was to arrange in my tianity, as I wished to see executed by some one of more leisure and information

for the task than myself. This I now send Syllabus of an estimate of the doctrines of Jesus, compared with those of others.
"In a comparative view of the ethics of of the corruptions of reason among

"Their precepts related chiefly to our-selves, and the government of those par-sions, which, unrestrained, would disturb our tranquillity of mind. In this branch of philosophy they are really great.

MONTICELLO.

indeed the circles of kindred and friends and inculciated patriotism, or the love of country in the aggregate, as a primary ob-ligation, toward our neighbors and country-

men, they taught justice, but scarcely viewed them as within the circle of be-nevolence, still less have they inculcated peace, charity and love to our fellow-men.

or embraced with benevolence the whole family of mankind.

THE JEWS.

and repulsive and anti-social as respecting

other nations, they needed reformation therefore in an emelnent degree.

JESUS. "In this state of things among the Jews Jesus appeared. His parentage was ob-scure; his condition poor, his education null, his natural endowments great; his life

correct and innocent. He was meek, be-nevalent, patient, firm, disinterested, and of the subtiment elequence. The disadvan-tages under which his doctrines appear are

"But he had not, like them, a Xenophon

"Jesus corrected the Delsm of the Jews.

confirming them in their belief of one only God, and giving them juster notions of his

greatly more so than those of the Jews, and they went far beyond both in incul-

and they went far beyone both in incu-cating universal philanthropy, not only to kindred and friends, to neighbors and coun-trymen, but to all mankind, gathering all into one family, under the bonds of love, charity, peace, common wants and common that the bonds of the bead will

aids. A development of this head will evince the peculiar superiority of the sys-tem of Jesus over all others. "The precepts of philosophy and of the Hebrew code, laid hold of action only. He pushed his scrutinies into the heart of

an; erected his tribunal in the region of

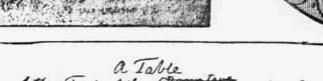
aids. A development of

nothing himself.

PHILOSOPHERS.

The action of Congress in ordering the publication of "The Life and Morals of the moral principles inculcated by the most of all people; and the glory desus of Nazareth," compiled from the or of their individuals, porticularly Pytha. 21 Which thou hast prepared before the face of all people:
22 A light to lighten the Geniller, and the glory of thy people lensel.
23 And Joseph and his mother marvelled at those things which were spiken of him.
24 And Simeon blessed them, and said unto Mary his mother. Teshold, this child is set for the full and rising scain of many in Israel; and for a sign which shall be speasen against.
25 (Yea, a sword shall plearer through thy own soil also), that the thoughts of many hearts may be revealed.
26 And there was one Anna, a prophetes, the daughter of Phanuel, of the tribe of Aser; she was ut a great age, and had lived with an hus-





1 Luke 2. 1-7 loseph & many golo Bethlohem when loses bon 2139 he is curumered & named & they return to Mesoneth 60. 62 - 48 51.52 at 12 years of age he accompanies his perents to lerusalin and returns

1.3 12 M. 1 a M 3 a 56 Ithin bapteres on Sordan M 3 12 Seems is baptised . [3.23 at 30 years of age 3. J. 2. 12 - 16 drives the traders out of the temple. 53.22 M. A. 12 M. 6 17_28 he good into balley on the death of 2h.

1.6 12 - 17 call of his disciples 6 mi-12 1 6 24 25 26 m 5.13 - 47 1 6 34 36 36 m 61 - 347 1.1 16 16.20 M7 3-20 12. 25.36.37 7. 20-29 the Sermon on the Moure. M. 8.1 M. 6 6 M. 11 25 29. 30. exhate

16. 2.7. 36- Ab a woman amounteth him. 17 Mr. 3. 31-35 1.12.1-7 precents 18. 1.12.16 - 21 parable of the not man.

20 21 - 10 5057, procepts.
21. 1. 136-9 paralle of the tree 22 LH. 37 - 46 52 53 54 precepte

27. M. 13.1-9 Mr. A. 10 My 3.18-22 parable of the Sowers Mr. A. 21.22 27 precepts. TT. 13 24-30 36-52 parable of the Ter. 22 Mr. A 26-20 L. 9 57-62 L 5.27-29 Mr. 2.15-17 precepts 1.5.36_30 parable of new arms in old bottles

28 M. 1 51 - 52 a prophet hath no honor in his own country.

251 5.7 . Mr. 7.1-5.14-24 17.18-47-9 12-1721-22 , procenu 22 177. 16.22 .- 35. narable of the wicked servant

"He taught emphatically the doctrine of future state, which was either doubted or disbelieved by the Jews, and wisided it with efficaces, as an important incentive, supplementary to the other motives to moral conduct." Jefferson considered that this syllabus was

his "creed on paper" and apparently was willing that the world's judgment of his religious views should rest upon it. In a latter to his daughter, which was seen by Doctor Cave, the author of the syllabus "I have thought it just that my family by

possessing this should be enabled to esti mate the libels published against me on this as on every other possible subject."
In a letter to his friend, Mr. Charles Thompson, who had presented him with a

'Harmony of the Four Gospels," he said:
"I, too, have made a wee little book from e same materials, which I call the Philosophy of Jesus. A more beautiful or precious morsel of ethics I have never seen. is a document of proof that I am a real Christian: that is to say, a disciple of Jesus, very different from the Piatonists, who call me infidel and themselves Christian. If I had time, I would add to my little book the Greek, Latin and French

little book the Greek, Latin and French texts side by side."
Sometime after January, 1816, when the letter to Mr. Thompson was written, he did find time to revise and enlarge the original collection and sive the Greek, Latin and French texts along with the English. This is the volume for the publication of which the bill that has passed Congress

LUKE 1-7. 1 And it came to pass in those days that there went out a decree from Cassar Augustus, that all the world should be taxed. 2 (And this taxing was first made when Cy-rectus was governor of Syria.) 2 And all went to be taxed, every one into his

own city.

4 And Joseph also went up from Gallies, out
the city of Nazareth, into Judea, unto the city
of David, which is called Bublishem; (because
he was of the house and lineage of David;)

5 To be taxed with Mary his espoused wife, be-

delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manner; because there was no room for them in the inn.

LUKE 21-40.

Il And when eight days were accomplished for the circumciring of the child, his name we 21 And when eight days were accomplished for the circumciving of the child, his name was called JESUS, which was we named of the angel before he was conceived in the words.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

21 (As it is written in the law of the Lord. Every male that openeth the womb shall be called holy to the Lord.)

24 And to offer a sucrifice according to that which is said in the law of the Lord. A pair of turtledoves, or two young pigeons.

turtledoves, or two young pigeons.
25 And, behold, there was a man in Jerusalen whose name was Simeon; and the same man wa

of the Texts of the Entrant from the Evan.
- gelish, and of the order of their arrangement.

4 MM 121.22 the teacher on the Synagogue 5. 118 12 1-5 9-12 M. 2 27 M 12 14 15 explains the Sablath.

29 M. 9 36 M. 6.7 M. 10. 50. 9-18 23 26-31 Mibro m molon mon silver

FACSIMILE OF THE SYNOPSIS.

band seven years from her virginity;
If And she was a widow of about foursease and four years, which departed not from the temple, but served God with fastings and prayers night.

If After these things came Jesus and his disci-17 Now when Jesus had heard that John cast into prison, he departed into Galilee: MARK VI, 17-28. MARK VI, 17-28.

If For Herod himself had sent forth and laid held upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he

42 And when he was twelve years old, they and the to have thy brother's wife.

42 And when he was twelve years old, they is Therefore Herodias had a quarrel against went up to Jerusalem after the custom of the him, and would have killed him; but she could be a superscript of the him, and would have killed him; but she could be a superscript of the him. they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not

company, went a day's journey; and they sought | He him among their kinsfolk and acquaintance. | lor 45 And when they found him not, they turned | 48 And when they found him not, they turned back again to Jerusalem, seeking him.

48 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at will give it thes.
23 And he swars unto her, Whatsoever thou shalt ask of me. I will give it thee, unto the

his understanding and answers
48 And when they saw him, they were amazed;
and his mother said onto him, Son, why hast
thou thus d-ait with us? behold, thy father and I have sought thee sorrowing. LUKE 51, 52. 51 And he went down with them, and came to

Nagareth, and was subject unto them; but his mother kept all these sayings in her hear!. So And Jesus increased in wisdom and stature, and in favor with God and man. LUKE III. 1, 2, 1 Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being terrarch of Gallies, and his brother Philip tetrarch of Ituraes and of the region of Trachonitis, and Lysanias the tetrarch of Abliene.

2 Annas and Calaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his mea! was locusts and wild honey. I Then went but to him Jerusalem, and all Judaes and all the region round about Jordan. 6 And were baptized of him in Jordan, con-fessing their sins. MATTHEW III, 13.

13 Then cometh Jesus from Gailles to Jordan unto John. to be haptized of him. LUKE 111, 23.

13 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Hell. JOHN II, 12-16.

whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him.

12 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law.

28 Then took he him up in his arms, and hiessed God, and said.

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

20 Fee mine eyes have seen thy salvation, 12 After this he want down to Capernaum, he, and his mother, and his brethren, and his disciples: and they coutinued there not many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusaiem.

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

At that time Jeans went on the sabbath day through the corn; and his disciples were an hun-gered, and began to pluck the ears of corn, and

22 And they were astonished at his doctrine; for he taught them as one that had authority, and

er, What shall I ask? And she said. The head of John the Baptist.

13 And she came in straightway with haste unto the king, and asked, saying. I will that thou give me by and by in a charger the head of John the Baptist.

15 And the king was exceeding sorry; pet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought and he went and beheaded him in the prison.

15 And brought his head in a charger and gave.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

2 But he said unto them. Have ye not read what David did, when he was an hungered and they that were with him:

4 How he entered into the house of God and did eat the shewbrend, which was not lawful for him to sat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

MATTHEW XII, 9—10.

9 And when be was departed thence, he went

9 And when be was departed thence, he went nto their symmetrie: 10 And, behold, there was a man which had his and without hand withered. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

Il And he said unto them, What man shall there he among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

If How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath day.

THOMAS JEFFERSON.

made for man, and not man for the sabbath:

MATTHEW XII, 14, 15.

14 Then the Pharloses went out, and held a council against him, how they might destroy him. 15 But when Jebus knew it, he withfree himself from thence; and great multitudes followed him, and he beafed from all.

LIKE V. 12—17.

LUKE VI, 12-17.

12 And it came to pass in those days, that he ward it in those and continued all night in prayer to 10 d.

13 And when it was day, he called unto him its discribes and of them he chose twelve, when the discribes and of them he chose twelve, when the discribes and of them he chose twelve, when the discribes and of them he chose twelve, when the discribes and of them he chose twelve, when the discribes and of them he chose twelve, when the discribes are the call reward the there is no more that they can do for them the chose twelve, when the discribes and of them he chose twelve, when the discribes a discribes and of them he chose twelve.

13 And short it was day, he called unto him his discribe; and of them he chose twelve, whom his discribe; and of them he chose twelve, whom his discribe; and of them he chose twelve, whom his discribe; and of them he chose twelve, whom his discribe; and of them he chose twelve, whom his discribe; and his brother, James and John, Philip and Rarmbolomes; and Thomas, dames the son of All places, and Simon called Zebtes.

16 And India the brother of James, and Judas, Blanciet, which set he had been shaded to the come dearn was a great multitude of readed are discribed, and a great multitude of readed are discribed by the set of the discribed, which came do hear him, and to be braked and arms of the discribed and set of the discribed and account of the discribed an

MATTHEW V, 13-47.

13 Ye are the sail of the earth; but if the sail; have best his saveur, wherewith shall it be sailed? It is themseforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is 14 Ye are the light of the world. A city that is set on an hill cannot be hid.
15 Neither do more light a candle, and put it, under a bushel, but on a candlexick; and it giveth light unto all that are in the house.
16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
17 Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fuifil.

Agree with thine adversary quickly, whiles are in the way with him; lest at any time adversary deliver thee to the judge, and the e deliver thee to the officer, and thou be means come out thence, till thus hast paid the uttermost farthing.

27 Ye have heard that it was said by them of old time. Thou shalt not commit adultery:

28 But I say unto you. That whosever looketh on a woman to lust after her high committed adultery with her airrady in his heart.

29 And if thy right eye offend thee, pluck it out, and east it from thee; for it is prediable for thee that one of thy members should perish, and not that thy whole hedy should be cast into hell.

m, and cast it from thee; for it is profitable for hee that one of thy members should perish, and not that thy whole body should be cast into

ment:

12 But I say unto you. That whosever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosever shall marry her that is divorced committed adultery.

13 Again, ye have heard that it hath been said wite man which built his house.

black.
If But let your communication be, Yes, yes;

The let be the communication be, Yea, yea;
Nay, nay, for whatsoever is more than these cometh of evil.

If ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

If ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

If ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

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If ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

If ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

If ye have heard that it hath each of it.

If ye have heard that it hee eat the law, and it contains a contain a different was a spinger and each of it.

If ye have heard that it hee eat the law, and it contains a contain a tooth for a tooth.

If ye have heard that it hee to the officer, and the prison.

If ye have heard that it hee to the officer, and the plant end.

If ye have heard that t

arth, as it is in heaven.

If Give in this day our dully broad

12 And forgive in our debts, as we forgive our

I in the mean tim

MATTHEW VII, 1, 2. Judge not, that we be not judged.

2 For with what judgment ye judge, ye shall be used; and with what measure ye mete, it shall e emeasured to you again.

23 If then God so clothe the grass, which is to-day in the field, and to morrow is cast into the oven; how much more will be clothe you. O ye of little faith?

nereat: 14 Because strait is the gate, and narrow is the

ng wolves. 16 Ye shall know them by their fruits. Do

25 A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil

things. 25 Bpt I say unto you, That every idle worl M Bpt I say uncertainty that men shell speak, they shall give account thereof in the day of judgment.

If For by thy words thou shalt be justified, a ke thy words thou shall be condemned.

MATTHEW VII, 24-29.

Therefore whosever heareth the sayings of mine, and doeth them, I will liken him unto a wise man, which hinth his house upon a rock:

"MATTHEW VII, 24-29.

Therefore whosever heareth the sayings of mine, and doeth them, I will liken him unto a wise man, which hinth his house upon a rock:

"MATTHEW VII, 24-29.

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"And the rain descended and the sayings of mine, and doeth them, I will liken him unto a wise man, which hinth his house upon that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which hulli his house upon the mand.

"Thut the sayings of mine and doeth them, I will liken him unto a wise man, which hull his house upon that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which hull his house upon a rock:

"And the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock:

"MATTHEW VII, 24-29.

"A Therefore whosever heareth the sayings of mine and doeth them, I will liken him unto a wise man, which him house upon a rock:

"A And every one that heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which him house upon that house, and the winds blew, and beat upon that house, and the winds blew, and beat upon that house, and the winds blew, and beat upon that house, and the winds blew, and beat upon that house, and the winds blew, and beat upon that house, and the winds blew, and beat upon that house, and the winds blew, and beat upon that house, and the winds blew, and beat upon that house upon a rock.

"A new level view of the sayings of mine and doeth them, I will liken him unto a wise man, which hull his house upon a rock.

"And the rain descended and the floods cane, and the winds blew, and beat upon that house up

4. Ye have leard that it hath been said. Thou shall love thy relighby, and hate thine enemy.

4. But I ray unto you. Love your enemies, bless them that curse you, so good to them that hate you, and pray for them which despiterably use you, and pray for them which despiterably use you, and persecute you.

4. That ye may be the children of your Pather which is in heaven; for he maketh his sun to like on the evil and on the good, and senden rail on the joat and on the unjust.

4. For if ye livre them which jove you, what have yet do not even the publicans the said of the control of the publicans the said of the control of the publicans the said of the control of the publicans the said of the ye sinter your brethren only. Was a sainter, when said and the went to the publicans of th

ather knoweth what things so have need of, beprove ask him.

If After this manner therefore pray ye: Our
hither which art in heaven, Hallowed be the
him are

If Thy kingdom come. Thy will be done in

If Thy kingdom come. The will of God, the

Solution of the mill of the mill of God, the

Solution of the mill of the mill of God, the

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which ye have aposen in the our in closets shall be preclaimed upon the houseters. 4 And I say unto you my friends, He not afraid of them that kill the body, and after that have

25 And which of you with taking thought can add to his stature one cubit?

25 If ye then be not able to do that thing which is lesst, why take ye thought for the rest?

27 Consider the lilles how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

29 And seck not ye what ye shall eat, or what

stitleed; and with what measure ye mete, it shall be measured to you again.

LUKE VI, 30.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.

MATTHEW VII, 3—20.

3. And why beholdest thou the mote that is in thy brother's eye. But considerest not the beard that is in thine own eye?

4. Or how will thou say to thy brother. Let me poll out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Then hypecrite, first cast out the beam out of thine own eye; and then shall thou see clearly to cast out the mote out of thine eye; and, behold, a beam is in thine own eye; and then shall thou see clearly to cast out the those of thy brother's eye.

6. Give not that which is holy unto the dogs, neither cast ye your pears before swine, lest they trample them under their feet, and turn again and rend you.

7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

8. For every one that asketh receiveth; and he that secketh findeth; and to him that knocketh it shall be opened.

9. Or what man is there of you, whom if his sein ask bread, will he give him a stone?

10. Or if he ask a fish, will he give him a servent?

11. Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

12. Enter we in at the strait gate; for wide is the time in the law of the strait gate; for wide is the

he cometh shall find so doing.
44 Of a truth I say unto you, that he will make

unbelievers.

47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomseever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.

if And he said also to the people. When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say. There will be heat; and it cometh to pass. 55 Ye hypocrites, ye can discern the face of the